EARLY INDIAN IMPRINTS

Katharine Smith Diehl

assisted in the Oriental Languages

by Hemendra Kumar Sircar

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It is simple fact that Bartolomeo's Voyage to the East Indies mentions Br.Giovanni Gonsalves, S.J., casting the first Tamil characters in India in 1577. Murdoch recorded it in 1870, by which time the text had been translated. (8)

At Tranquebar -- far south on the Bay of Bengal -- 250 years prior to the World Council of Church of Denmark, the German Luterans, and the Dutch Reformed Churches supported Ziegenbalg and Plutschow; and at the same time the Society for Promoting Christian Knowledge sent a press to them for which the East India Company provided free transport. Their first book is the oldest one exhibited here: Quatuor evangelia et Acta Apos--tolorum ex originali textu in linguam damulicam versa, in usum gentis Malabrica.(1714) (34)

William Taylor, clergyman-author resident at Madras, in flowing and exuberant style recorded a hundred years of missionary history with its lists

of books produced, desegregation attempts, and the human jealousies so easily developed in close-knit and small communities. (35)

The tamarined is one of the very large multi-use trees of India. Here the "expressed juice of the tamarind seeds" is mentioned. The neem, another large and equally useful tree, supplied us with the natural insecticide we placed in the books in this library: fresh leaves -- a few close to the hinge of each volume -- are easily obtained, inexpensive, and effective.

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Chapter Two

Books in the Indian Languages

by Hemendra Kumar Sircar.

The earliest Indian printed book in the Library is the Four Gospels and Acts in Tamil, printed at Tranquebar in 1714. This was trans--lated by Zieganbalg and Grundler, Danish Lutheran missionaries at Tranquebar. It is in the fitness of things that earliest book happens to be Tamil book, for to Tamil belongs a double distinction: the first type in an Indian Language was in Tamil. This epoch making event occurred at Quilon in South India. The Year was 1578. The art of printing had come to India in 1556, to Goa on the Western coast. If we study the early history of printing in India we find that the art of printing and type cutting travelled southwards along with west coast, passing Quilongnd Cochin:

then rounding the southern tip of the land it moved north wards along the east coast until it came to Tranquebar, in the 18th Century. Later it continued its journey 1 along the coast until it finally reached the northernmost point of the coast in Bengal towards the close of the 18th century. It was in Bengal that the art of printing made its fullest development.

The earliest press in India was operating in the middle of the 16the 16th century, and one can not but wonder at the long time it took for the development of printing in India: it was more than two hundred years before the printing press was really popular and fully productive. The thing held back the progress was lack of types in the Indian languages and lack of people to try to meet the needs deficiency.

Attmpts had been made at some places to meetlocal needs, as in Goa,Quilon, and Tranquebar; and, except at the last named place, these were not very successful. Before the advent of Carey no one had the initiative and courage to try type-cutting and type-casting in all the languages and alphabets. Carey was determined to provide all ~~the-languages-and-alphabets. Carey-was-de~~ Indians with the Word of God in their own languages. In about twenty-five years he accomplished what his predecessors had failed to do in 250 years. The Tenth Memoir respecting the translations (1834) says that printing had been done by that time at Sera--mphore in forty-sevan languages, for about forty of which types had been cast at Serampore. Serampore had also become the source of supply for the entire country in the matter of types, and soon presses were started everywhere.

Early Indian types may have been crude and they may appear peculiar to our eyes, but we have to remember that the form of the individual letters in Indian languages has changed a great deal during the past hundred and fifty years. The first type cutters and they had nothing to guide them except specimens they had. The availabke to specimens of calligraphy in a language may not have been perfect as to the form of all the letters.
The first type cutters had nothing to guide them except specimens of calligraphy, and they had to make the best use of the materials they had. (63to65)

Small pieces of lead fashioned as sympbols to signify sounds are the agens of these memoranda. Metal types are the magical media. The Luteran Zieganbalg had his grammatica Damulica printed at Hale in 1716. Two years earlear Quatour Evangelia et Acta Apostolorum . . . in linguam Damulicam Versa had been printed at his own mission, Tranquebar on the southern Bay of Bengal.

Both texts are at Serampore, though only the latter qualifies for inclusion. The Jesuit Beschi had his Grammatica Latino-Tamulica produced in 1739, from this same Royal Danish Mission Press. (76) (Chapter Three)

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Part Two:

Early Indian Imprints

-- exclusive of Bibles or portions thereof --
Arranged Chronologically

1739 Beschi, C.G. Grammatica latinotamulica. Trangambariae, typis Missions regiae, 1739. 8vo. (pref. dated 4. Kal. Jan. 1728 t.p. lacking). 1 (1)

Walther, C.T. Observationes grammaticae, quibus linguae tamulicae idoma vulgare. Trangambariae, Typis missionis regiae, 1739. 8vo.
(Nos. 1 and 2 bound together, evidently at long time ago) 2

Titel page entirely in capital letters save the press name: OBSERVATIONES/ GRAMMATICAE, QVIBVS/LINGVAE TAMVLICAE/ IDIOMA VVLGARE,/ INVSVM/OPERARIORVM IN MESSE/ DOMINI INTER GENTEX VVLGO MALA-/BARES DICTAS, ILLVSTRAT VR/A/CHRISTOPHORO THEODOSIO WALTHERO,/ MISSIONARIODANICA./ (rule) TRANGAMBARIAE, Typis missions Regiae,/ MDCCXXXIX.

Sigged octavo, 29 leaves. begins:IV: Post Particvlas, Praeter dictas. Irregular head lines, the verso chiefly;
CAPVT . . . the recto chiefly: by chapter catch titles. Latin text with Tamil illus trations. Chapters, sections, and paragra phs numbered, type block, 145 x 83 mm. paper fragile.

Contents: (i) Cover title: (II) Lectori Salvtem . . . Vale. Trangambariae, Idibus Augusti, CD D CCXXXVIII.;

(3) (stylised flower and scroll) Text begins with decorated initial letter: ORdo litteratum . . . CAPVT PRIMVM, DE NOMINE ET PRONOMINE, pp. 15-21; CAPVTTERTIVM, DE VERBO, pp.22-38; CAPVT QVARTVM, DESYNTAXI? pp. 38-58; text ends, p.58; FINIS/SOLI DEO GLORIA

Note: Date indicating the year at the end of the Lectori salutem, is unclear. The second and theirthird letters are made bt adding a reversed C to an I. Were the first letter D, rather than C it might be inferred to read DDDCCXXXVIIII, a logical date for the signature. Ksd. (85) ②

English missionaries of Madras. A grammer for learning the principles of the Malabar Language, properly called Tamul. Printed at Vepery near Madras. The second edition in the year of our Lord 1789. 8vo. (91) ③

A Grammer of the Tamul language has also been composed in this College (Fort William), and in consequence of the transfer of the Tamul Department to Fort St.George (Madras) has been transmitted in manuscript to that Presidency.(94-95)
~~transmitted in~~

Leyden, John. On the languages and literature of the Indo-Chinese nations. Calcutta, 1811. (120)

1818:- Book of Common Prayer. Tamil Christian David. 1818. The Tamul translation of the Book of Common Prayer, and administration of the sacraments, and o other rites and ceremonies of the church, according to the use of the United Church of England and Ire land. Together with the Psalter or Psalms of David, as they are appointed to be sung in Churches. Serampore, printed at the Mission press, 1818. 8vo.

Tamil title page followes immediately after the English t. p. and contents.

Dedicated, and recorded in English and Tamil dedications, to His Excellency Lietenant General Sir Robert Browneigg, Bart. . . . Governor and commander in chief in and over the Island of Ceylon and its dependencies, by Christian David at Columbo, 18th February, 1817.

N.B.: Christian David's name appears first in the Madras Mission Records in April 1824. He was born in India, a Sudra, the lowest Caste: went over to Ceylon as Catechist; became well reported of; assumed the European dress; and was now on his way towards Calcutta for Ordination. On Easter Monday, Mr.Haubroe of the Madras Mission and strong proponent of the leveling (anti-caste) principle went with christian David to St.Thomas Mount Church. Jealousy between the two men became in tolerance, Haubroe's impatience to overcome ca caste prejudices brought eventual rupture with Dr.Rottler, another Madras Missionary who was then in charge of the Press. (vide Taylor's Memoir of the first centenary of the earliest protestant Mission at Madras. 728, and infra)(148) (4)

(344-350) Taylor, William. A memoir of the first centenary of the earliest Protestant Mission in Madras. Printed for the Author at the Asylum Press, Mount Road, by Edmund Marsden, and published by Joshua Higginbotham, book seller Mount Road,1848.

(brittle, almost powdery paper -- but filled with minutiae of the founding of the Christian missions in South India)

Rev. W.Taylor, author of Christian sketches, Oriental historical manuscripts translated, with annotations, Doctrinal and practical sermons, annotations, Analysis of Mackenzie Manuscripts, Reviser of Rottler's Tamil Dictionary, &c. &c.

Subscribers, pp. iii-v, a two-column list - - sevaral of whom specify (r. 8vo.) and Rev.C.J. Taylor specifiying 20 copies -- total of near 200 on the order.

Preface, pp. vii-viii, in part: The firdt design was to give a sketch of Vepery Mission, down to close of his (the author's) charge of it; with full details of correspondence, in which he was personally concerned. . . . It was besides app--rehended that truth, in later details, could not be safely ventured while the subjects of it were in power. The definite epoch of one century, otherwise well marked, was therefore fixed on: anything supplementary must be dependetn on circumstances.

Two excerpts, On bathing: p.157, . . .Mr. Jacobi must have been at Madras in 1813. . . Among the papers of the Mission I (Taylor) remember meeting with a statement, that he was of a weakly consti--tution; yielded to depression; and, without taking exercise, shut himself up all day in the Mission library- The German contents of that library, were good, but various.With valuable and bulky tomes of divinity and exegesis, were works on medicine, geography, travels, narrative and poetry; and, of the latter, not merely such an author as Klopstock, but also schiller, Goethe, and others.

A young man might therefore be losing his time, as well as his health, by such as well as his health, well as his health, by such a course as that as--cribed to Mr.Jacobi; apparaently by no very friendly hand. By the way, it is not superflous to remark that early rising, exercise, cold-bathing and temperance, tend to strengthen even an in different constitution: and to qualify for well regulated, even if severe, study. And a Mission should thwow aside all books not indispensible to the exercises of his profession; until he have mastered one native language.

The other excerpt, p.333: It is not needful for me to dwell on the catestrophe which so soon afterwards occured at Trichinopoly, in the sudden death of Bp.Heber. Doubtless it was to be so, yet indiscretion in strumentally I fear remains. I would take occasion to recommend, by the way, the cold shower bath, small in quantitiy, but regular every morning, after a little exercise. The baths. as constructed in this country, are dangerous; and more so if the warm-bath is entered by the feet. The effusion should be from the head down wards. Within two months from landing at Madras the Bishop had enough to occupy five months; a continual series of feting every where was dangerous; a determination of blood to the head would be no unlikely consequence; and the entering a warm bath, if such it were, after mental excitement (not bodily exercise) in the early morning, would pre cipitate the result.It will be gathered, that I do not consider Bp.Heber to have fallen a martyr to the climate; but to an indiscreet bathing;tp c certain bad habits among the higher class of Euro--peans; and to a compressing too much mental exertion within too much small a pace of time. In the hope that he was habitually and fully prepared, his removal may have been from evil (other wise) to come.

(My n8te to myself, after reading the book: Too bad the book is so fragile -- it is delight--ful : ksd)

Detailed contents, giving intial page of section: introduction: Royal Danish Mission -- Ziegenbalg and Plutscho -- First printing press and printer, paper mill, and "we are entering with all possible expedition upon the impression of the New Testament in their pagan language (p. Xvii) -- Aid of Rev. Messrs. Lewis and Stevension, Chaplains -- Formation of a Mission at Madras being chiefly letters between Ziegen balg and Augustus Francke, in Halle-

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Appendix: A. Instructions for the Protestant missionaries in the English Colonies at Madras, Cuddalore,etc., to be observed by them in the dis charge of their respective functions; B. Government aid procured through the instrumentality of Swartz to the Christian poor at Negapattnam; C. Note appended by the S.P.C.K. to "some Account of the Society's Protestant Mission in the East Indies for the year 1799". D. Specimens of Gericke's correspondence; D-d "Some account of Society's Protestant Missions in the East Indies for the year 1805. E. Documents relating to Dr.Rottler's Tamil version of the book of Common Prayer; F. Life of Ernest August George Falcke, from Hanover.

Note: Contents are given in great detail. The book is almost powdery and the careful turning of pages to get this running sequence was next to impossible--if the text was to remain intact. As commentary by a member of one of the Missions, it bears careful scrutiny. (344-350)

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T A M I L . (Pages 420 to 426)

1714. Zieganbalg & Grundler. New Testament. Gospels & Acts. Tranquebar. Quatuor Evangelia et Acta Apostolorum ex originali textu in linguam Damulicam versa, in usum gentis Malabaricae. Opera & studio Barth. Zieganbalg, & Jo. Ern. Grundler, Serenissimi Daniae Regis Freiderici IV. ad Indos Orientales Missionariorum. Tranquebarae in Littore Coromandelino, Typis Malabaricis impresist G.Adler. MDCCXIV. 4to. 1011.

Tamil t.-p- follows; bears decorative device of near gargoyale form.

Roman letter signatures, irrregular: (-)5, A-Z (omit U); Aa-Qqq, (-)1, always by 4s except 3s. 251 leaves, with old Tamil numeration require four symbols for hundreds. 21 lines arranged so that chapter headings cross the page; and new chapter starts below both columns- 2- column page. Special title-page paper firm; paper in text becoming brittle.

Very large decorative devices -- Mathew, two figures--watering and planting, and sun beaming over head; other gospels and Acts have geometric lace work rules at head of page, approximately 15 x 150 mm. Closing device to each book.

Facing first t. -p. is donor's stamp: presented to the / Court of Directors / the 21st of October 1716/ By the SOCIETY for promoting Christian Knowledge. (Within a frame of leaves, scrolls and shells. 75 x 135 mm.)

Dedications in both Tamil and Danish, dated 25th September 1714.

This is a portion of the first Tamil New Testament, Translated with the help of Maliyappen (some times spelled, Modliappen) the Native Assistant, according to Tylor's Memoirs. 1847. p.52. (vide 728 supra)

Dedication: Dem allerdurchlauchitigsten, grosmaechtigstenund allergnaedisten souverainen Erb-Koenig and Herrn, HERRN FREDERICO QUARTO Koenig zu Daennemarck and Norwegen, der Wenden und der Ditmarschen, Grafen zu Oldenburg und Delmen horst, &c.

Unserm Allergnaedigsten Erb-Koenig and Herrn.

Wunschen wir Friede, eine seelige Regierung, Seegen und die Fulle gottlicher Gutter, wie auch die Crone des ewigen Lebens.

N.B.: Most of the Dedication is printed in upper case letters, using a V at several places instead of the modern U. The final paragraph is lower case.

Preface, on 2-column pages with Tamil in left and Danish in right column, with more regularity in Tamil text than in the Danish. 43 lines of Tamil 32 lines Danish to the column. Headlines to the preface include four lines of Tamil, follwed by five lines Danish: Aller-durchlauchitigster, grosmaechtigster,/allergnaedigester/ERB-KONIG/ und souverainer Herr.

(Text of preface continues) Die vornehmsten Eigenschafften eines Christlichen Koeniges sind diese, dass er Gott, den Koenig aller Koenige, von gantzen Hertzen furchte, als ein Vater das Volcks das scepternach Recht und Gerechtigkeit futhre, und die wahre Religion unter denen Menschen ausbreite.

Diegenigen Koenige, die also einhergehen, haben allein in der Welt ein Geseegnetes und selliges Regiment. Durch solche pflget Gott das Reich seiner Gnaden under denen Menichen auszubreiten. Na Nach dem denn auch Ew.Koenigl. MAJESTAET solches nach dem heiligen Wort Gottes wohl erkennen: so sind SIE unter denen Koenigen, die Europa behe-- -rrschen, mit sounderlichen Fleis dahin bemuthet, w wie SIE nicht nur allein Gott furchten und seinem Willen gemaess das Koenigal. Sceptar nach Recht und Gerechtigkeit futhren moegen; Soundern befleissigen SICH auch mit ~~Erat~~ Ernst so whol in DERO Reichen, als auch in andern Laendern, die wahre Religion auszubreiten. A Zum Zeichen die ser allegnaedisten Bemuthung, haben Ew.Koenigl. MAJESTAET aus hoher Gnade uns unwurdige in dieses land der Malabarischen Voelcker als Lehrer aus- -gesendet,und Befehl erhtilet, inhen dasjenige helige Wort Gottes zupredigen, welches maechtig ist alle Voelcker seelich zu machen. Hierdurch hat denn Gott vermittelst Ewr.MAJESTAET diesender Seelen nach sehr irgehenden Landes Einwohnern eine sehr grosse Wohlthat erzeiget. Und ob gleich ietzo die wenigsten solches vor eine Wohlthat erkennen; so zweisseln wir doch nicht, dass es ins kunsstige viele jemehr und mehr erkennen werden. Was uns anlanget. so haben wir so bald, als wir in dis land gekommen, und die Malabarische Sparche erbernet, uns mit aller sorgfald dahin bemuhet, dass das heilige wort Gottes in diese Sparche moechte unbersetzet werden. Den solches H.Wort Gottes ist maechitch, die in fingstern sitzende Heyden zuerleuchten, ihre Hertzen zu bekehern, sie geistlich wieder zugebaehren, und sie in das Reich Jesu Christi Civilisation. Dahero ais wir etliche Bucher vonder Christi. Lehre in dieser Sprache geschrieben, haben wir so bald durch gottes sounder bahren Beystand die Bucher neuen Testaments nach der Ornung in diese

Sprache vertiret und von selbiger zeit an bis hieher, solche vielfaeltig abschreiben lassen; auch selbige so wohl in der Kirche, asl auch in Schulen mit grossen Nutzen dociret. Nachdem wir mit diesen ferfertig waren, haben wir nicht nur allein die Contenta der Bucher alten Testamentes in diese Sprache ubersetzet, sondern auch den Anfang gemacht solche Bucher heiliger Schrifft voellich nach der Ordung zu tibersetzen. Damit aber in diesem lLande das heilige wort Gottes desto besser ausgebeeitet werden moechite: so haben wir von den Wohlthaetern aus Europaim Vergangemen Jahre eine Malabarisch Buchdruckerey empfangen. Wormit nunmehro aus dem neuen Testamente die vier Evang elisten und die Geschichte der Apostel gedruckt worden sing. Weil nun Ew.Koenigal. MAJESTAET aus hoher Gnade zu diesen Landes einwohnern uns unwurdige hieher gesendet haben, und viele Un kosten anwenden, dass diese Voelcker zu der Christlichen Kirche gebracht werden moechten; Christlichen Kirdhe schnon einverliebet seyn, allergnaedigste Sore tragen, und uns unwrudige Lehrer vor den Feinden schuttzen: So legen wir uns zu den Fussen. Ewr.Koenigl.MAJESTAET nieder, und uberreichen in tieffster Demuth diese in Malabarischer sprache gedruckten ersten Bucher heiliger Schrifft. In dem denn nun dieses helige Wort Gottes unter allen Ost-Indischen Schaetzen der groeste Schatz und die edelste perle ist; so siehen wir sehr demuthigst dass D Ew.MAJESTAET hinkunsstig alltzeit allergnaedigst uns unwur digen noethige Hulsse und Beystand s wiederfahren lassen wollen; damit sokches wort gottes unter diesen Landes Ein wohnern riechlich ausgebreitet werde, und dadurch viele in die Christilichi Kirche eingehen und seelig werden moegen. Auch bitten wir taeglich, dass Gott, der Vergelter alles guten, solcher hohen Wohlthat wegen Ewr. Konigl.

MAJESTAET eine ewige Vergeltung wiederfahren lassen wolle. Wir verbleiben/Ewr.Konigl.MAJESTAET/ Geschri eben zu Tran-/Quebar Anno Chri-/sti 1714. den 25./ September./ Bartholomaeus Ziegen balg./ Johannes Ernestus Grundler.

N.B.: There it is -- the prefactory words to what is most probably the first machine -- printed text of a translation of any portion of the Bible into one of the languages of "Ost-Indischen". The men were supported by firends in England, members of the SPCK and SPG, but Zieganbalg and Grundler them selves were part of the Spg. The above text has a few copies peculiarities caused by the shortage of types. In ~~pp~~ printing MAJESTAET it was some times necessary to use a lower case third letter, as MAJeSTAET. I have a reaction, each time I see the text that the typography in Tamil is far lovelier than that in the translator's mother tongue. Certainly the columns vary in width, the Tamil being in a ratio~~n~~ of nearly 3:2; there is leading between the lines of roman, but not between lines of Tamil. It is a far neater book than those which followed as the Fabricius series, 1013-1016 infra.

<u>1759</u>. <u>de Melho</u>. New Testament. Colombo. Het Nieuw Testament, ofte de boeken des Nieuwen Ver bonds van onsen Heer Jesus Christis. Door last van de hooge over heid deeses eilands uit de oir spronglyke Grieksche Tall in de Tamulsche Spraak Overgezet, en naar Kerkan-order beehoorlyk over zein. Gedrukt te colombo in's Comps: gewoone Drukkery door Pieter Bruwaart. A: MDCCLXI. 4to. 1012

Tamil t.-p- follows on leaf 9; with intermediate leaves used for prefatory matter; signed Dienaaren in Christo: Sigisb. Abrah. Bronsveld. (and) J.J.

Fybrands. Colombo deesen 24. Decembris Anno MDCCLIX. (The whole of it repeated in Tamil, with signatures on verso of leaf 20.

Signed by crosses +, by stars* by letters irregularly: A-h; A-W (omit U) Aa-Ii; Aaa-Zzz (Omit Vvv); Aaaa-Hhhh; usually by 4s throughout 314 leaves, pages unnumbered. 2 column text of 43 lines each. Heavy European paper.

Ornately decorated book. Title pages each have an 80 x 110 mm. device of a village scene, within a leaf and scroll border: several multi-storey buildings in background, one with flying banner; three men in left fore-ground, a tall angel (10 mm) with wings spreading (15 mm) to their right; a tablet the four evangelists, in lower right over and below the villages, a scroll with motto (upper in Greek, lower in Latin) reading POPULUS, QUI IN OBSCURIT A TE VERLUCEM. MATTAH: IV. XVI.

Each book has rectangular device at top of its first page 10to40 mm. high. Bust of a man (al ways the same) with formal foilage, or ornamented foliage. Title in large Tamil letters.

At ends of books, some devices are large, as Matthew closses with a device of an urn with two reclining cherubs plucking fruit from the bow of fruits, leavs and flowers; at end of Mark, the urn without the cherubs; at the end of Luke, the same as at Matthew.

Chapter synopsis at beginning, initial decorated letter for each chapter in a 2x2 mm. frame of variant pattern. Books usually end with phrase(in Tamil): Amen. Here ends . . .

Index, books by books, first in Dutch on seven leaves; then in Tamil on ten leaves.

A reprint from the 2nd Tamil edition of Schultze, published in 1722-24, with alterations adapting it to the Tamil spoken in Ceylon. (2)

1777. Fabricius. Old Testament. Pentateuch-Judges. Tranquebar. Librorum sacrorum Veteris Testament. Pars prima continens libros Mosis, Josuae et Judicum editio secunda correctior. Trangambariae Typis & sumptibus Missions Daniace 1777, 4to. 1013

Tamil t.-p- followes.

Roman letter signature, by 4s but indicated on each leaf: A-Z, Aa-Tt (Omit J). 176 leaves. Old tamil numerals requiring four characters for hundreds symbol; 2-column page. 62 lines. Paper becoming brittle.

Decoration: Title pages contain single narrow leaf-foliage line; each book has a broad (20 to 30 mm) device of stylised flowers, stars, snowflakes; lace -- and for Genesis, trees; initial letter for each book is normal size within simple snow flake frame; end of s each book is a pyramidal device, f apex down with many lines forming small patterns, Same defect could have been reached by arbitrarily setting tamil type in geometric pattern. This eidtion, in four parts (1777, 1782, 1791, 1796) becomes progressively less ornate.

This is Ziegenbalg and Schultze translation, revised by J.P.Fabricius.

This version is attested in a note to Henry Martyn's sermon, "Christain India", the 1822 eid edition (Martyn. Sermons. Calcutta, Chruch Mission Press, 1822, pp.416-417):

Extract of a letter from the Reverend Marma duke Thompson, Madras. "In answer to your question did Fabricius translate and print the Old Testa ment, or any part of it? I am happy to tell you, (considering his universally acknowledged talensts, as a Tamil Scholar) he translated the whole. The translation was executed. Mr.Fabricius having carefully prepared his translation, sent it sheet by sheet to the Missionaries at Cuddalore, Gericke and Hutteman, for examination and correction; from them it passed to the Danish Missionaries who were than numerous, and of most fd respectable talenst, and from them to the native translator to the Danish Government, and than returned with their notes, corrections, &c. to Mr.Fabricius, by whom it was completely revised and sent to Tranquebar to be printed, under the especial care t of Two Mission aries, of whom Dr.Rottler was one; and they spared he tells me, no pains to have it executed most correctly which it is generally thought to be Dr.John writes me, the late Mr.Fabricuis was in respect of the Tamul language, superior to his term, now spelled contemporary brethen, especially in writing in which he was engaged at home, the greatest part in thelife. Fabricius died at the age of 80". . . . .

Note, p.417: "The Madras (i.e.Tranquebar) edition of the Tamul New Testament (1777) ought to be our standard, it being the work of that un paralleled Tamul scholar and poet, Mr.Fabricius, whose direction is much more classical and elegant than that of the Tranquebar translators, though their ~~ytendley~~ translation is faithful enough.

Mr.Fabricius was likewise an excellent Portugese scholar and poet." (3)

1782. Fabricius. Old Testament. Historical books. Tranquebar. Librorum scarorum Veteris Te Testamenti. Pars Secunda. continenes libros Ruth, II. Samuelis, II. Regum, II. Chronicorum, Esarae, Nehemiae, Estheret Jobi edito secunda corrector. Trangambarieae. Typis & sumptibus Missionis Daniecae. 1782, 4to. 1014

Tamil t.-p- Follows.

Roman letter seignature, A-Z4 (omit H) Aa-Qq4(omit Kk); signs on leaves 1, 2, 3, each quire. 2-column, 62 line page. Paper firm.

Decoration, vide 1013 supra: Title page has simple rule (Latin t.-p) and narrow leaf and line device (Tamil t.-p.) Books do not begin uniformly on a new page, but where they do the device at the head is broad and intircate as at the Pentateuch supra; when new book begins within a page a less broad and less intricate device is used; initial letter to each book used is modest and within a simple snowflake frame; at end of books with close a page, the device is pyramidal, with apex down, again as supra. (4)

1791. Fabricius. Old Testament. Poetical books. Tranquebar. Librorum sacrorum Veteris Testamenti. Pars terita. Continens libros Psal morum. proverbiorum, Ecclesiaste et Cantici Canticorum, editio secunda correctior. Trangambariea Typis & sumptibus Missionals Danicae. 1791. 4to. 1015

Tamil t.-p. follows.

Roman letter signatures, A-R3, by 4s. 67 leaves, all signed. 2-column page. 65 lines. Paper firm.

Decoration, cf.supra. Both t.-pp. have 3mm. decorated rules above imprint; an ornate 33 mm. device at beginning of Psalms; other books have simple decorative opening device; decorations at the ends of units are almost negligable.

Final portion of this revision follows; ⑤

1796. Ø Fabricius. Old Testament. Prophetical books. Tranquebar. Librorum sacrorum Veteris Testament Pars quarta; in qua libri prophetarum majorum & minorum continentur. Editio secunda correctior Trangambariae. Typis & sumptibus missions Danicae. 1796. 4to. 1016
4

Roman letter signatures, A-L14 plus 2 (omit J). 146 leaves, each signed. 2 column page, 64 lines. Paper brittle, and sight worm damage.

Decorations: Tamil t.-p. have plain rule; Latin t.-p. has 3 mm. decorated rule; broad (20 mm) device of minute lines formed into a larger stylised formed pattern at beginning of the first books in the volume. Later books, there being many short ones, have usually a 3 mm. decorated rule at head; at the end, if space pe permits, the inverted triangle as supra. If without space for the device, a simple line as closure.

This is final volume in series of Fabricius's revisions, from Tranquebar, 1777- The entire Missionis Danicae was fully ecumenical and had the blessings of the Honourable Company. ⑥

1803. Ziegenbalg. New Testament. Serampore. The Malabar New Testament of Our Lord and Saviour Jesus Christ. (Tamil title follows. Serampore. Mission Press. 1803) 8vo. 1017

Roman letter signature, omitting J only: A-Zz4, A3-V44, plus 1. By 4s. This copy leaves discharged Yy-Z3. 34 lines.

An early serampore book: contains both languages on the single t.-p.; omits J in signature press not named in English. All these features are variants from the Serampore biblical imprints. (7)

1806. Zieganbalg. New Testament. Vepery. The Malabar New Testament of Our Lord and Saviour Jesus Christ. (Tamil title follows. Vepery, Madras Church Mission Press, 1806) 8vo. 1018

Roman letter signature, by 4s omitting J only Slightly irregular: A-Cc4, Cc-Kk4, Ll1, Mm-Zzz4, 4A-4B4, plus 9. 330 leaves; paginatuion in old Tamil characters. 52 lines. Paper variable, part firm, part very brittle.

First page of text begins: The text of the New Testament in the Tamil Script in the beginning of the 19th Century.

Decorations: Title page has leaf and star border, 163 x 95 mm. Broad devices at beginnings of books; decorated initial letters to first chapters; some borrowed, others home-made, devices for use at ends of books.(Cities with several printing establishments frequently borrowed each others fleurs). (8)

1844. Fabricius & Rhenius. Bible. Madras. The Holy Bible. In Tamil. The old Testament, translated from the original by the Rev.J.P. Fabricius; The New Testament, by the Rev.C. T.E.Rhenius, and revised by the Committee of the Madras Auxillary Bible Society, With contents of the chapters and chronology, from the English; and occasional references, Madras: Printed at the American Mission Press, for the Madras Auxillary Bible Society and the American Bible Society. 1844. 8vo. 1019.

Tamil t.-p. follows.

Additional N.T. t.-p. reads:

The New Testament of our Lord and Saviour Jesus Christ. In Tamil With Contents of the chapters and chronology from the English and references. (Tamil title) Madras: Printed at the American Mission Press for the Madras Auxiliary Bible Society, and American Mission. 1844.

Siggature mixed reflecting both European and American influnces; A-Z (omit V and Y), Aa-Zz (omit Vv), 3A-4Z (Omit 3V and 4V), 5A-6T (omit 5V; 1-49 -- always by 4s. O.T. except the last page of Malachi is signed with letters; N.T. plus the last page of Malachi is signed with numerals. 2-column page, 55 lines.

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